power of the folkways and their tremendous control. We know as to our own women that there is no conscious or unconscious purpose to stimulate sensuality. They wear what has been and is customary in their society. The Japanese get their customs in the same way and attribute to them the same authority. Neither has any reason to be amazed at or despise the other. Baelz quotes Mrs. Bishop, who after spending twenty years traveling in the East said, " I know now that one can be naked, yet behave like a lady." The above story of the crippled Aino girl gives credibility to Becke's story[1] of a Polynesian woman, wife of a European, who died after child bearing rather than submit to treatment by a physician which would be attended by exposure of her person.

467. Standards of decency as to natural functions, etc. The natives of New Georgia (Solomon Islands) " have the same ideas of what is decent with regard to certain acts and exposures that we ourselves have." They build retiring places over the water, "but their language is quite unlicensed."[2] In Micronesia reserve as to natural functions is lacking.[8] Amongst central African negroes the king alone had a hut for retirement. " The heathen negroes are generally more observant of decorum in this respect than any Mohammedan." [4] In Lhasa, Tibet, there are no latrines either public or private. The street is used.[5] The Andamanese women are modest and very careful about decency of dress and conversation. For the unmarried there is complete license.[6] When Middendorf asked a Tungus girl to sing, she sang a song which was so indecent that he could not translate it.[7] Children of the Eskimo on the eastern coast of Greenland go naked in the house until they are sixteen years old. Then they put on the *natit,* a simple band around the loins, and that is the only thing worn in the house by adults. It is the custom of wearing fur next the skin which compels them to go naked in the house. They are very unwilling, under any circumstances, to lay aside the *natit.* Their songs and games are exceedingly licentious, and their myths are obscene. They do not keep these from the children. A great number live crowded in a little house, as an insurance against accidents or lack of food. This mode of life makes decency impossible and lowers the standard of propriety. Children are married at four or

five years of age, but the relationship does not become established until a child is born. In summer, in tent life, two men exchange wives and some property. If one of them wants to keep the other's property, he must keep the wife, too.[8] The Fuegians observe great decorum as to subjects of conversation.[9] The Seminoles of Florida observe a high sex taboo. The women

[1] *Pacific Tales,* 276. * Schweinfurth, *Heart of Afr:,* II, 98.
[2] JAI, XXVI, 394. 5 *Century Mag.,* January, 1904.
[8] Finsch, *Ethnol. Erfahr:,* Ill, 26. [6] JAI, XII, 135.
[7] *Reisen in Siberien,* IV, 1429.
[8] Holm, *Angmagslikerne,* 34, 50-56, 112, 117, 162.
[9] *Scribner's Mag.* ^ February, 1895.